5:Graham E-5 (1933, 1941)1942 AE3 Sino-Tibetan
Border Peoples AE3
Ch'iang

585 paternal uncles. The groom's family sends two boys ten-odd years old to escort her, and also two young girls. The bride and the groom bow to the house-god, to the parents and grandparents of the groom, to the groom's uncles, to the female relatives, then to all other friends, relatives, and guests. Then in the main room they drink tea.

On the day after the wedding the bride returns to her home. If it is near, she returns the same day. If it is far, she stays over night and returns the following day.

584 Sometimes two families who have both sons and daughters trade daughters and give with the daughters two boxes, bedding, and a few other articles. This saves a great deal of money.

597 If a family has daughters and no sons to continue the family name, it often adopts a son who is married to a daughter. He takes the name of the bride's family, and his children after him. The writer heard of a family in which this occurred for three generations.

587 Sometimes when an older brother dies leaving a widow, a younger brother marries the widow and the children born are reckoned as the children of the older brother. An older brother can not marry the widow of a younger brother.

A widow may take a husband who comes and lives in the family home. The children are considered the children of the first husband, and take his family name.

585 The priest is sometimes invited to perform a religious ceremony as a part of the wedding ceremonies. Burning cedar twigs as incense and chanting his liturgies, he informs the great gods, before the sacred white stone on the housetops, of the marriage and invokes the blessing of the gods, especially of Mu Bya Sei, upon the young couple.

4. Birth.

844 At Tsin To we were told that when a child is born the mother's parents give her a peck of rice, one hundred eggs, ten catties of pork, a bowl of *chiu mi* or wine rice, and clothing, a hat, and shoes for the baby. This custom also varies greatly with different families. A mid-wife helps the mother at childbirth. After the child is born the mother must not leave the house for thirty some-

5: Graham E-5 (1933, 1941)1942 AE3 Sino-Tibetan
Border Peoples AE3
Ch'iang

times forty days. Later the mother's relatives are invited to a 844
feast and the child is given a name.

When the child is forty days old it is taken to the sacred grove 851
and there is a ceremony which is performed by the priest or *bi bu*.

5. Sickness

Among the Ch'iang disease is one of the most deadly enemies, 164
for the people know little about the principles of health and sanita- 751
tion. On the first story of the homes are the latrines and the 759
domestic animals, and there are few if any windows excepting those opening into the small front courtyard. The unsavory air and smells constantly rise into the living-rooms above. The air is smoky and the windows small. The habit of spitting on the floor means that the floor is covered with germs. In addition there is the night-soil of the dogs, cats, chickens and sometimes goats. Children playing on the floor get the germs on their fingers and then into their mouths. Sweeping stirs the dust and it is breathed into people's lungs. Fleas, flies, lice, and bedbugs spread disease. Smoke causes eye-troubles, and colds in winter-time sometimes turn into pneumonia. Epidemics of measles, smallpox, typhoid and other diseases spread through the villages. Sickness is so common that a foreign visitor is constantly appealed to for medicine.

The people often use medicine, but they frequently misuse it and it often causes death. Some of the practitioners who call themselves doctors are worse than useless. A Ch'iang friend told the writer that his daughter had a discharge in one of her ears. He called a local doctor who washed out the ear by squirting cold unboiled water into it. The child died next day with severe pains in her head.

It is believed that all diseases are caused by demons, so when 753
people become ill they often call the priest to exorcise the demon that is causing the disease.

6. Death and Burial.

As soon as it is known that a person is dead, there is weeping 764
with tears. The newest and best clothing of the deceased is put on, and the corpse is placed in a wooden coffin. For two or three days it is left in the home, after which it is carried out and buried or cremated. A priest performs the ceremony of opening the way.

Formerly cremation was the one way of burial, but in recent 761
years burial in graves has become customary in villages where 177

585 /71/ The wedding celebration varies according to whether the woman marries into the man's family or whether a son-in-law is adopted. In the former instance she rides to the tent of the man on the wedding day, wearing a new dark or light-blue cotton coat (seldom a red one) over her fur coat. She is accompanied by the go-between, her sisters, and young men and women from the neighborhood. When they arrive at the tent of the man, there are no particular ceremonies as in Chinese weddings, where fireworks are set off and musicians blow their horns. The bride is received in front of the tent by a neighbor of the bridegroom who does not himself come out of the tent. These people have not adopted any Chinese marriage ceremonies, such as kowtowing to the parents-in-law, to the ancestors, and to heaven and earth. The woman with her attendants enters the left (female) side of the tent, the male attendants enter the right side. After the bride has arrived, a sumptuous wedding feast begins, which lasts from morning to evening and is shared by the relatives of the bridegroom and those of the bride who have accompanied her. For the wedding feast the relatives of the bride bring wine and money. At this feast, the men, of course, again sit on the right side of the tent, the women on the left. During the feast they occasionally sing, but they do not play any instruments nor do they dance. The food consists chiefly of mo-mo baked in butter, meat and tsamba, with wine to drink. I did not learn of any other wedding customs. Unfortunately, I had no opportunity to be present at a wedding.

When the bridegroom is adopted into the family of the bride, his future father-in-law fetches him from the tent of his family. The bridegroom's relatives accompany him to the tent of his adopted parents or parents-in-law. His father-in-law presents him with a gun, a horse and a pulu coat. /72/ The feast is the same as the one we described above, except that the relatives of the bride give no money or presents at the wedding feast.

846 Directly after the birth of a child, the woman goes to the nearest brook to fetch a tub of water which, as usual, she carries home on her back, in the belief that carrying a heavy burden is [844] beneficial to her health. She often does not have any kind of help during childbirth. The baby is not washed after birth. The mother may not eat sour milk or anything cold; she must drink sweet, warm milk and if possible eat only good cooked mutton. If the father has time, he helps his wife prepare meals during the first few days; otherwise he need not observe any particular customs.

753 caused by the curse of other people can also be cured by asking the tuan-kung to perform service before the local god.

Besides, the Ch'iang believe that strange dreams can too cause diseases. A cow that drinks water or a woman who does not [844] avoid a shadow may also cause diseases. Born in an unlucky hour also can cause diseases (to the baby). If the source of the disease is unknown, the tuan-kung is requested to burn a sheep's thigh-bone with wormwood to discover it by divination. (The method of divination will be discussed elsewhere.)

755 The tuan-kung has different ways to cure diseases. The commonest is the method of supplication and sacrifice, called mŭ-tchi-shōo-tchi-sa-wōo, i.e., substituting sheep for human life. Make a human figure with straws and put on it the patient's hat, clothes and stockings. Take a little tea, flour, and beans; and put them into a paper bag. Next, send the straw man and a sheep together to the graveyard, where the sheep is killed and the straw man burned. Then the tuan-kung prays, saying that the sheep has died for the patient and that the straw man, representing the devil of disease, is riding the sheep to go far away. The patient's relatives are not allowed to eat the meat of this sheep. On his way back, the tuan-kung will call the soul for the patient. Putting a piece of paper on the ground, planting little flags on its corners to represent the ancestors, and placing beside the paper a few moon and sun cakes and in the middle, pine branches, buckwheat, oats, or other grains and lard, the tuan-kung chants the liturgy of calling the soul -- shōo-wo-dio-shuei -- and sees if there is any insect climbing onto the paper. If so, he considers that the soul has returned. (If there is no insect, he uses the lard to paste one on it.) Then, he wraps up the paper and puts it in a basket in which there are a hat, eggs, and other things. A relative of the patient carries the basket and follows the tuan-kung home. On his way back, the tuan-kung points at the hills and streams and calls the soul to return. Arriving at the door, the tuan-kung requests the Door God to open the door and asks, "Has the soul returned?" People inside answer, "Yes." Thus, three times he asks and three times, they answer. Then the tuan-kung sends the wrapped paper to the spirit tablet of the ancestors, /20/ as he beats the drum to declare the conclusion of the service. (If the patient is a female and a woman's long hair is found on the paper when the tuan-kung summons the soul, they regard it as the greatest success. And the patient is going to live several years more than his normal span of life.